



“A Critical historical literature review of *Prameha* w.s.r. to Ayurveda”

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Abstract-

The idiom Ayurveda means the science of life. After thousands of years; the ancient Ayurvedic history was transmitted from oral to the textual form written in Sanskrit, which was further grown into a medicinal science. Prameha is one of those diseases and it was explained in an extremely broad manner. *Prameha* (Diabetes mellitus) can be found as diseases characterized by passing excess quantity of Urine, increased frequency of micturation or both the conditions in combination with turbid urine and loss of transparency in the urine. Thus, '*Prabhutavilamutrata*' i.e. huge quantity of urine and turbidity of urine become cardinal symptoms of *Prameha*. The general etiological factors can be classified in to two types - *Sahaja* (genetic factors) and *Apathyanimitaja* (diet factors). *Sahaja prameha* is due to the defect in the '*Beeja*' of mother and father. *Apathyanimitaja Prameha* is due to consumption of diet which is sweet, heavy and fatty and increasing *Kaphadosha* and sedentary life style with lack of physical exercise and excess sleep. A literature review of any disease could help to reveal the widen facts and ideas of the concerned subject. So this article focused to review about the History of Prameha.

Keywords- History, Literature, Prameha, Samhita, Review.

Introduction-

A critical review of the history, from the primitive stage, to the new millennium assists one to understand the future in a better way. History helps to reveal the widen facts and ideas of the concerned subject.

1. VEDIC KALA (5000 B.C. to 1500 B.C.):

In *Vedic* literature there is a reference of *Prameha* in *Kaushik Sutra* of *Atharva Veda* (K.Sut.26/6-10). Two terms have been used there: *Aasrava* and *Prameha*. *Vedic* commentators *Sayana* and *Kesava* have interpreted *Aasrava* as *Mutratisara* i.e. excessive urination. Whintey (1962) interpreted *Aasrava* as flux while Griffith as

morbid flow. The word *Prameha* is used in *Kautilya Arthashastra* (321-296 B.C.) in the context of inducing *Prameha*. Leman has translated the meaning of *Asrava* as Diabetes Mellitus; *Sayanacharya* has highlighted the *Vata* nature of this ailment.

2. SAMHITA KALA

SAMHITA PERIOD (2000 B.C. to 800 A.D.)

Charaka Samhita: In this ancient treatise of Ayurveda; *Charaka* has given a detailed description of the etiology, pathogenesis, symptomatology and complications in *Nidanasthana* (*Cha. Ni.* 4) and detailed explanations of treatment in *Chikitsasthana* (*Cha. Chi.* 6). This is the unique contribution of this treatise. ^[1]

Sushruta Samhita: *Acharya Sushruta* has given elaborate explanations of *Prameha Nidan Panchaka* in *Nidanasthana* (*Su.Ni.*6). Especially he has described *Pramehanivritti Lakshanas*, i.e. how to detect that the patient is relieved from the disease. He has described the treatment in three different chapters under the heading of *Prameha-Chikitsita*, *Prameha Pidaka Chikitsita* and *Madhumeha Chikitsita* (*Su.Chi.*11,12,13). He typically mentioned the decoctions for each type of *Prameha* and mentioned the symptoms related to *Sahaja* and *Apathyanimittaja Prameha*. ^[2]

Ashtang Hridaya: Description of *Prameha Nidana* is found in *Nidanasthana* (*A.H.Ni.* 10) and its treatment can be seen in *Chikitsasthana* (*A. H.Chi.* 12). He has described '*Dhatri-Nisha Yog*' for the *Chikitsa* of *Prameha*. *Vagbhata* categorized the disease under the heading '*Mutraatipravrttija*' and mentioned two types of *Madhumeha* i.e. *Dhatukshayat* and *Avrita*. He added *Sweda* among the *Dushyasangraha*. ^[3]

Bhela Samhita: in *Nidanasthana*, description of two types of *Prameha* is given i.e. *Swakritija Prameha* and *Prakritija Prameha*. ^[4]

Harita Samhita: *Acharya Harita* has narrated *Prameha* as *Papajanya Roga*. He has enumerated types of *Prameha* with different nomenclature like *Puya Prameha*, *Takra Prameha*, *Rasa Prameha*, *Ghrita Prameha* etc. ^[5]

Kashyapa Samhita: *Acharya Kashyapa* mentioned the symptoms of *Pramehi* child in *Vedana adhyaya* noted the disease as *Chirakari*. ^[6]

MEDIEVAL PERIOD (800 A.D. to 1900 A.D.):

In this period; mainly commentaries were written, but most of their contents were only the collection of thoughts from previous authors.

Madhavakara: He collectively repeated the description of *Charaka*, *Sushruta* and *Vagbhata*.^[7]

Gayadasa: *Gayadasa* explained the *Avilamutrata* because of the presence of *Dushya* in it. ^[8]

Chakrapanidatta: *Chakrapanidatta* described the treatment of *Prameha* in his documentation *Chakradatta*.^[9]

Sharangdhara: *Sharangdhara* has described 20 types of *Prameha* in *Poorvakhanda*.^[10]

Dalhana: In his commentary on *Susruta Samhita*, '*Nibandha Samgraha*', he opined that females do not suffer from *Prameha*. ^[11]

Bhavamishra: He described *Prameha* and *Madhumeha* along with some new herbo-mineral preparations. ^[12]

Yogaratanakara: *Prameha Chikitsa* has been described vividly in *Yogratnakara*. ^[13]

The word '*Prameha*' consists of two sub-words, i.e. '*Pra*' and '*Meha*'. The word *Meha* is derived from the root "*Mih Sechane*" by adding '*Lue*' *Pratyaya* to it '*Mehati Sinchati Mutraretansi*' which means to excrete. *Rigveda* mentioned this word first is *Mehanadthanam Karanallium* ^[14] *Shayanacharya*; the commentator of *Rigveda* has interpreted the word *Mehana* as *Medhra*, which indicates to *Shishna* (Penis). In *Sanskrit* literature, '*Mih*' is used to denote to make water, to wet, to emit semen. So this root '*Mih*' is added to prefix '*Pra*' the word becomes '*Prameha*'. ^[15]

Discussion-

After thousands of years; the ancient Ayurvedic history was transmitted from oral to the textual form written in Sanskrit, which was further grown into a medicinal science. *Prameha* is one of those diseases and it was explained in an extremely broad manner. *Prameha* (Diabetes mellitus) can be found as diseases characterized by passing excess quantity of Urine, increased frequency of micturation or both the conditions in combination with turbid urine and loss of transparency in the urine. Thus, '*Prabhutavilamutrata*' i.e. huge quantity of urine and turbidity of urine become cardinal symptoms of *Prameha*. The disease *Prameha* is the result of excessive diminution or excretion of something (*Ati-pravrittija*). *Acharya Vagbhata* describes *Prameha* as frequent and copious urine with turbidity i.e. *Prabhutavil Mutrata*.

A detailed description of the etiology, pathogenesis, symptomatology, complications and treatment was explained in classical texts. So this article revealed the historical review of *Prameha* in all classical texts.

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